AUM

In Swarga-lôk—in the abodes of Heaven,
There is not any dread; nor, any more,
Terror of thee! Thou art not there; nor tears,
Nor thirst, nor hunger, nor the aches of life!
But, fled past farthest reach of grief, the souls
Sleep safely in that place. If that place be,
Thou knowest, Yama! how the sacrifice
Is kindled which may gain it: make me know.
—Arnold's *Secret of Death*,
(*Katha Upanishad*) valli 1.

THE PATH.

VOL. IX. MAY, 1894. No. 2.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

UNITED YET INDEPENDENT.

IN coöperative work, as in every other problem before students of occultism, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in coöperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others. Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others,

yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united centre of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of separate centres synthesized by one great centre—a number of unities forming one cardinal unity. When many members of a body are self-reliant, their self-reliance synthesises itself into a great power and stability, and the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of *logoi* or individualities should constitude collectively a single superior *logos* or individuality. Our Egos, though each acts independently, all emanate from a single central *logos*, of which they are only parts, but whose quality of egoïsm each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, whichs hoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illustration also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all occultists follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer assigns to each operative his due share of the work in hand, one setting the type, another

reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details the whole plan, for which all alike coöperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equally well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may pin his faith to the principle of "power through repose": if these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tacks, but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

Many are the paradoxes that present themselves to the student of occultism, and among them this is not the least important—to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

H. T. Edge, F.T.S.

THE RED RAJPUTS.

Brother Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. The *Imperial and Asiatic Quarterly Review* for October, 1893, has an article by him under the above title which Theosophists will do well to read if they can procure it.

Starting with the assertion of De Quatrefages that there are four principal color groups in the human family, of white, yellow, red, and black races, he adds this from the *Mahabharata*:

The color of the Brahmans is white; of the Kshattriyas red, of the Vaishyas yellow, of the Shudras black.

While Col. Tod has given much of what is called the history of the Rajputs, Johnston shows that although we have been in contact with Rajputana for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japhet. He holds that the Rajputs are red in color, and also makes good argument on the point that in ancient times they as Kshattriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the Brihadaranyaka Upanishad thus, "This knowledge has never before dwelt in any Brahman", he goes to point out that Krishna, the great King and Sage, was a Kshattriya, while next comes Buddha, admitted by the Hindus to be an Avatar, who was also a Kshattriya, all being held by him to be Rajputs. Krishna traced his doctrine from the Kshattriya Manu through a line of Rajarshis or Rajanya sages. This is in the *Bhagavad Gita*, where the last personage named in the line is Iksvaku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rajanya raee. The well-known characteristic of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Shankaracharya. If Johnston's argument be right, then it is a very remarkable fact that the Gayatri, or that holy verse which is the "mother of the Vedas", repeated every morning by thousands of Brahmans as they bathe in the Ganges, was composed by a Kshattriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshattriya". This upholds the spiritual dignity of the Rajanyas, who are the Kshattriyas and the Red Rajputs. And, as he shows, to this time the Ranas of Mewar "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of their race". We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pipphalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.[1] And the name to be applied to these is *lohita*, or red, which is also the name of the planet Mars, the fighter.

Johnston's ethnological deduction is as follows: "That the Kshattriyas of ancient India are identical in ethnic characteristics

[1] See *Mahaparinibbana Sutta*, American Oriental Department, No. 14.

with the Rajputs of to-day". The Red Rajputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman.

If we turn now to the *Secret Doctrine*, vol. 1, p. 405, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged. She says:

> Two persons, Devapi of the race of Kuru, and Mauru (Mora) of the family of Ikshvaku . . continue alive throughout the Four Ages, residing at . . . . Kalapa. They will return hither in the beginning of the Krita Age . . . Mara (Moru), the son of Shigra, through the power of devotion (Yoga) is still living . . . and will be the restorer of the Kshattriya race of the Solar Dynasty.

Max Müller, it is said, translates Moru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away". Another valuable article to read in connection with this is the Moryas and Koothoomi in *Five Years of Theosophy*, 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was.

FACES OF FRIENDS.

TOOKERAM TATYA is a Hindu, a member of the Indian Section of the T.S., one of the most earnest and devoted workers we have anywhere. He was born in Bombay in 1836, and belongs to a sub-section of the Shudra caste known as the Bhandari class. Members who have read the Oriental Department papers will remember how the Indian castes are divided into many, the original four being much multiplied; as, for instance, the Brahman having now eighty-four divisions. Tookeram's parents came from the west coast of India, near Ratnagiri. At seven his mother died and at ten his father. After that they were all reduced to poverty through the family property being squandered by a relative. He was adopted by his cousin's wife at the age of thirteen, who supported herself and Tookeram by work. At a mission school he was taught the vernacular, and afterwards at an English school he went as far as the Third Reader. There, as he paid more attention to the Bible lessons, the missionaries thought he

would make a Christian, and so allowed him a monthly stipend of two rupees. This is a common practice of these people. They treated Tookeram kindly, so that he began to look with favor on Christianity and was on the point of joining that faith. But here was the turning point of his life.

At an auction room he met by accident an English gentleman who had been a teacher in a mission school in Bombay, but had resigned because the things he taught were against his conscience and had taken a government position. The missionaries persecuted him for this change and considerably marred his prospects. He had many private talks with Tookeram, telling him that his Christian views were a delusion and that if he "embraced Christianity his condition would be something worse than that of a despised dog, and that once he received baptism he would not even get a crumb from their table; they would show him every attention and kindness as long as he did not become a Christian". This shocked Tookeram and caused him to pause, as the kind friend read him freethought articles and various things about the Pentateuch. The missionaries then began to revile Tookeram and withdrew all help, leaving him destitute. But the kind friend got him a position in a municipal office. He then joined various Hindu societies for reform, but left them. One was the Paramahaounsa Sabha, which went to pieces through treachery of a member, and another was Prarthana Samaj of Bombay. The latter was a prayer society, but as Tookeram got agnostic views he left it.

A few years later, while watching the death of his adopted mother, he began speculating as to what it was that left her body. This led to retrospection and to wondering where his destiny would take him. In this state of mind Tookeram continued until he happened to read the *Theosophist* and see that H.P.B. and Col. Olcott were in India. He read the same things as he had been pondering on, and conceived a desire to see them. With an introduction from his friend, Mr. Martin Wood of the *Times* of India, he visited them, Mr. Wood asking them not to "let Tookeram too deep in the mysteries of the T.S. for fear he might be drawn off from the local politics, in which he had a large share, having already obtained the city municipal franchise".

He visited H.P.B. and Col. Olcott every Sunday, and the closer intimacy formed with them during these frequent visits having disclosed to him nothing that would corroborate the sinister reports then current there regarding them, he determined to know more about them, and this he thought could best be done by

joining the T.S. Becoming a member of the Society in Bombay, his relations with them became more and more intimate, he advanced them money under articles, and watched their conduct in the Wymbridge-Bates quarrel, Damodhar and his father's quarrel, etc. His convictions of their innocence and spiritual mission were confirmed.

The two founders left Bombay with great disappointment, seeing that the Theosophical Society could not prosper there; the reason for taking this step was, Tookeram thought, that they had placed themselves in wrong hands. They had unfortunately chosen for co-workers Harichandra Chintaman and Mooljee Thakersey, and others; the former had lost their reputation and position from adverse fortune, and many still clung to the belief that H.P.B. and Olcott were foreign spies (Russian and American). For this reason no respectacle, educated persons would join the Society.

When the founders decided to make Madras the Headquarters of the movement, H.P.B. feared that the Bombay Branch would die out after they had left the place, and desiring to prevent so disastrous a result taking place, she asked Tookeram to keep up at least a semblance of the Branch by hanging a sign board at the door of his office, even though no members should assemble for a meeting. He did this because he was determined to do all possible to prevent the movement from being hopelessly ruined in Bombay. Shortly afterward the members hired a room in the Fort and removed the Branch from Crow's Nest (H. P. B.'s residence here) to the room, and have been ever since holding meetings in the Fort; they have thus succeeded in making the Branch one of the most active in the country.

He was in the Committee to enquire into the allegations made by the Coulombs and the Missionaries at Madras regarding the Mahâtmas and the shrine, and was thoroughly convinced that Madame Coulomb, in acting the part she did, was actuated by base selfish motives and had entered into conspiracy with the Madras missionaries to ruin the Theosophical movement. Tookeram was also present in Madras when Mr. Hodgson had called there to make personal investigations, "and found that he did not at all act with impartiality".

When Bombay Branch was established in the Fort, Tookeram opened, at his own expense, a charitable dispensary called *The Theosophical Homœopathic Charitable Dispensary*, in which he has been dispensing medicines, effecting mesmeric cures on a very large number of patients suffering from incurable diseases of all

sorts. This dispensary has made a name, and has now about 12,000 rupees given as donations by patients and charitably disposed persons in recognition of the usefulness of the institution.

In course of time, as Theosophy was more widely known and a general interest aroused in the public mind to know something about Indian ancient scriptures, Tookeram conceived the idea of setting up a Theosophical publication business, long before a similar idea was decided upon and worked in Europe and America, with the sole object of popularising anong the reading public a taste for reading easily procurable works on those ancient philosophies and religions. He has thus been able to publish the Vedas and other great works on ancient philosophy, metaphysics, yoga, the Upanishads with English translations, besides many other works in vernacular by the greatest Sadhus and Adepts.

Tookeram has still other ideas of promoting the Theosophical movement in India, and hopes in course of time to be able to carry them into effect. We trust he will have complete success.

CHRISTIAN FATHERS ON REINCARNATION.

OUR brother George R. S. Mead, the General Secretary of the European Section T.S., has held that whether or not Origen, the greatest of the Fathers, believed in reincarnation, the Christian Church never formally anathematized the doctrine. If this position is sound there will yet be an opportunity for the Roman Church to declare the doctrine by holding that the anathema pronounced was against a species of incarnation or of metempsychosis not very clearly defined except as a preëxistence of the soul as opposed to a special creation for each new body. This declaration can only be made by placing the future lives of the soul on some other planet after leaving this one. That would be reincarnation, but not as we understand it.

The issue of *Lucifer* for February has valuable contributions under "Notes and Queries" on this subject, and from that I extract something. Beausobre says:

> It is a very ancient and general belief that souls are pure and heavenly substances which exist before their bodies and come down from heaven to clothe and animate them. * * I only quote it to show that his nation (Jews) believed for a long time back in the preexistence of souls. * * All the most learned Greek fathers held this opinion, and a considerable portion of the Latin fathers followed them herein. * * It has been held by several Christian philosophers. It was received into the Church until the fourth century without being obnoxious to the charge of heresy.

Beausobre, however, calls the belief an "error". It would be interesting to know whether it is not the fact that at about the fourth century the monks and bishops were ignorant men who would be more likely to take up a narrow dogma necessary for preservation of their power than to hold the broader and grander one of preexistence. Origen died about A.D. 254. He was so great and learned that even in his lifetime other men forged his name to their own writings. Bnt while he was still living uneducated monks were flocking into the ranks of the priesthood. They obtained enough strength to compel Jerome to turn against Origen, although previously holding similar views. It was not learning, then, nor spiritual knowledge that brought about the subsequent condemnation of Origen, but rather bigotry and unspiritual ignorance. Origen distinctly held as a fundamental idea "the original and indestructible unity of God and all spiritual essences". This is precisely the doctrine of the Isovasya Upanishad, which says:

> When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

Franck's *Kabale* is referred to in these answers as saying that Origen taught transmigration as a necessary doctrine for the explaining of the vicissitudes of life and the inequalities of birth. But the next quotation throws doubt again into the question, closing, however, thus:

> When the soul comes into the world it leaves the body which had been necessary to it in the mother's womb, it leaves, I repeat, the body which covered it, and puts on another body fit for the life we lead on earth. * * *But as we do not believe in metempsychosis*, nor that the soul can ever be debased so as to enter into the bodies of brute animals.

There are several ways of looking at this. It may be charged that some one interpolated the italicized words; or that Origen was referring to transmigrating back to animals; or, lastly, that he and his iearned friends had a theory about incarnation and reincarnation not clearly given. My opinion is that he wrote as above simply as to retrograde rebirth, and that he held the very identical doctrine as to reincarnation found in *Isis Unveiled* and which caused it to be charged that H.P.B. did not know or teach reincarnation in 1877. Of course I cannot produce a quotation. But how could such a voluminous writer and deep thinker as Origen hold to the doctrines of unity with God, of the final restoration of all souls to pristine purity, and of preexistence, without also having a reincarnation doctrine? There are many indications and statements that there was an esoteric teaching on these sub-

jects, just as it is evident that Jesus had his private teaching for the select disciples. For that reason Origen might teach preëxistence but hold back the other. He says, according to Franck, that the question was not of metempsychosis according to Plato, "but of *an entirely different theory which is of a far more elevated nature*". It might have been this.

The soul, considered as spirit and not animal soul, is pure, of the essence of God, and desirous of immortality through a person; the person may fail and not be united to the soul; another and another person is selected; each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained. From thenceforward there is no more falling back, for immortality through a person has been attained. Prior to this great event the soul existed, and hence the doctrine of preëxistence. For all of the personal births the soul was the God the Higher Self of each, the luminous one, the Augœides; Existing thus from all time, it might be the cause of rebirths but not itself be reincarnated, as it merely overshadowed each birth without being wholly in the flesh. Such a doctrine, extremely mystical and providing for each a personal God with a great possibility held out through reunion, could well be called by Origen "a different theory" from metempsychosis and "of more elevated character".

When once more the modern Christian Church admits that its founders believed in preëxistence and that Jesus did not condemn reincarnation, a long step will have been taken toward uprooting many intolerant and illogical doctrines now held.

WILLIAM Q. JUDGE.

A STRANGER WITHIN THE GATES.

CHAPTER I.

WHEN Mr. Holcomb saw Dr. Riter start out on his round of evening visits he joined him. "Where are you going first?", he asked.

"Down to Mr. Lester's", the doctor answered.

"Then I will walk along with you. There's a piece of land down that way that I want to call your attention to. The thought occurred to me that perhaps you and I had better invest a few hundreds in it. Is Lester's boy going to pull through?"

"I see no reason why he shouldn't, though the fever has not run its course yet. He is rather a delicate child; he has a fair constitution, but not much vitality."

"My boy speaks of him as a good-natured little chap who takes to books and pets."

"Yes; he has a good mind and a good disposition. He is rather an unusually promising child."

"I suppose his father and mother will try to make a preacher of him—if he lives. It runs in the blood."

"It has run in the blood, as you say, but it may have run out. The time is coming, Mr. Holcomb, when there will be no preachers—using the word in the sense in which we use it now. The time is coming when men will look within for guidance in matters of religion."

"Undoubtedly; and I fancy when that time comes every man will be his own physician."

"I hope he will; there are signs in the air now that he who runs may read—if he runs with his eyes wide open."

"This is the property that I had reference to", said Mr. Holcomb, stopping before a dilapidated old house, half-concealed by trees. "The buildings are of no value, but the land will bring a good price some day. We can buy it for two thousand dollars. What do you think of investing a thousand in it?"

"It strikes me as a good bargain, and I will talk with you further about it to night, as I may have to go out of the city in the morning, and if we buy it at all we may as well do so immediately. But I must go on to Mr. Lester's now. I may not be detained five minutes; suppose you wait here for me, and we will walk down town together. I have an errand at the drug store before making my next call."

Mr. Holcomb assented, and Dr. Riter went on. He was not gone long, but when he returned the sky was growing dark and lights shone through the windows of the buildings along the street. While passing a saloon their attention was attracted by sounds of angry voices, scuffling, and the crash of glass. They stopped and looked through a window; in the middle of the room two men, bent on murder, faced each other like wild animals about to spring. One held a revolver, the other a knife. For an instant they stood there, leaning forward, intent, alert, calculating the moment for action—the knife flashed in the air, and the report of the revolver was heard. One fell to the floor with a bullet in his heart; the other, unhurt, laid his smoking revolver on the bar.

"That was a close shave", he said coolly. "Another second and that knife would have done me."

Following his professional instinct, Dr. Riter went inside and made a hasty examination of the body. The heart had ceased to beat and he told the by-standers that the man was dead.

A crowd had gathered, and comments on the affair were made without reserve. "That was a neat bit of work", said one.

"Caldwell was a tough and a bully, and it's a good thing for the community that he's gone where he can do no more harm", said another.

"That's a fact."

"He made the row in the first place", said the bartender, who had seen the beginning of the difficulty. "He wanted to fight, and he got what he deserved."

"The world is well rid of him."

"What are you men talking about?" Dr. Riter demanded. "How do any of you know that he can do no more harm?"

The respect in which Dr. Riter was held prevented any open derision of his question, but several men exchanged significant glances. One, however, attempted to justify what he had said: "Dead men don't handle guns or knives—at least not that I ever heard of."

"You are speaking according to your knowledge; you never heard of their ever handling guns or knives; that is well put in. But what lies behind the hand that fires the gun? Some one's mind supplies a motive. *That* is the real thing."

"You're too deep for me, doctor; I don't know what you are driving at."

"Do you think the soul of a man dies with his body?"

"No—no; I don't believe that."

"Very well; Caldwell had a soul, and according to your belief and mine it didn't die with his body, but it can't control it any longer because his body is dead. Don't you think it might like to instigate some other man to commit crime, now, or do you imagine it has become changed in the twinkling of an eye, from what it was, to pure goodness?"

"I don't know anything about it; I'm no spiritualist."

"Neither am I; but for all we know to the contrary Caldwell's power to do evil may be ten times as great as it was half an hour ago."

Mr. Holcomb and the doctor went out. "The man who said Caldwell had gone where he could do no more harm expressed the

ideas of a great many people", Mr. Holcomb remarked. "You gave those people something to think about."

"If they were in the habit of thinking they would question what becomes of a soul intent on crime at the moment it is set free. But they havn't learned to think. What would any one of that crowd say if I were to take him into an insane asylum and explain to him the real meaning of what he saw? He would be of the opinion that I was quite as much of a lunatic as any one there. How many generations do you imagine must pass before the masses have become fairly enlightened as to the facts of nature?"

"About five, I should say."

CHAPTER II.

Willie Lester lost strength so fast that when the fever had run its course Dr. Riter doubted whether he could recover. For days he lay in a stupor of complete exhaustion; and when, at length, an increase of strength became perceptible, it was so very slight that weeks had passed before Dr. Riter could say that he was certainly recovering.

As his strength returned certain peculiarities became apparent; his moods changed constantly, but none of them were pleasant. He was irritable, reserved, watchful, suspicious, and he frequently indulged in violent fits of anger, for which neither his mother nor Dr. Riter could find a cause, and which he could not, or would not, explain. He no longer cared for books, pets, schoolmates, or for anything which had formerly given him pleasure, but occupied himself in making feeble, but determined, efforts to kill the flies which occasionally came within his reach.

Dr. Riter observed the change with some anxiety. His constitution was shattered, and his mind was weak; that he would be an easy victim to any strong and persistent influence was certain, and that some evil thing, seeing his weakness, would attack him, was more than possible. In the doctor's opinion his changing moods indicated real danger; two individuals, he argued, contending for supremacy in one body, would produce a discord which would be manifested externally by moodiness and irritability. Unfortunately, Dr. Riter was working in the dark; all that he could do was to exert his own will against the intruder —if such there was—whom he was unable to see, and there was not a well developed clairvoyant in the city.

Going in very quietly one day, Dr. Riter heard him talking,

with an expression of mingled fear and loathing: "Get away! get away, I say!"

"To whom are you talking, Willie?" the Doctor asked.

Willie started up, confused: "O, nothing—I don't know."

"But you were talking to some one who was here; I would like to know. Don't you think you had better tell me?"

Confused emotions flitted over his face,—fear, suspicion, and anger. "I tell you I don't know", he answered. "I wasn't talking. I wish folks wouldn't ask me so many questions."

"Some one annoys you", Dr. Riter continued; "I will tell him to go away and let you alone."

A strange expression came over Willie's face—a leer of triumph and defiance. It passed as quickly as it came, but its full significance was not lost on Dr. Riter. "It may be too late", he thought.

In another room he questioned Mrs. Lester, adroitly, so as not to alarm her: "I heard Willie talking to himself just now; does he often amuse himself in this way?"

"No, not now; he's getting over that."

"Do you mean that he has been in the habit of talking to himself?"

"Since he was ill he has talked and muttered to himself a good deal. Something annoys him, but he doesn't seem able to tell me what it is. He acts as though he was afraid of something. Have you noticed how moody he is? Sometimes he is like himself, and then, in a minute, he isn't like my Willie at all."

"I wish you would observe him closely, without allowing him to suspect that you are watching him, and tell me what you see. He doesn't like to answer my questions."

"I have noticed that; and it seems strange, because he used to like you, and to be pleased when you came."

"*He* may like me well enough now", said the doctor, giving Mrs. Lester a look of keen enquiry and speculation.

"Doctor", she said quickly, "I don't know precisely *what* you mean, but you mean a little more than you say. I feel it. And I have felt that something is wrong with Willie; I see now that you know there is—and you may as well tell me."

"I will tell you, but not this morning, because I have not time. To-morrow I will explain it to you—so far as I understand it myself. In the meantime, observe him and draw your own inferences."

"Five generations", Dr. Riter said to himself as he went out; "well, it may be, but people are waking up pretty fast. Here's Mrs. Lester; she has intuitions; last week I ran across a case of

clairvoyance. And if some kind of a plague should remove all the cattle and sheep and pigs from the face of the earth, there would be a great deal more intuition and clairvoyance."

On his human side Dr. Riter regretted the tragedy which he believed was being enacted before his eyes, but on his scientific side he felt deeply interested in what he regarded as a tolerably clear illustration of a fact in nature; it was a case for observation and investigation, and for record in a certain private notebook. This notebook contained records of cases usually denominated "mental", which he had seen in many years of experience, and would, as he knew well, constitute sufficient proof in the minds of any court and jury that the writer was a lunatic—sane, perhaps, on all subjects but one, and on that one a monomaniac, a person who must not be permitted to tamper with precious lives. But as he had, in fact, a well-balanced mind, and was aware that he was moving along in the direction in which nature had fitted him to move, he did not impair his usefulness by leaving this interesting, but dangerous, book within reach of any hands but his own.

The next day he had a talk with Mrs. Lester. "We must build Willie up", he said, "build him up so that he will be strong enough to resist and crowd out this individuality which has begun to fasten itself upon him. He is weak and passive; he must become strong and positive. I am aware that it is easier to talk about bringing about this result than it is to accomplish it. Casting out devils is not an easy matter, I fancy. But we must try. Continue to give him a strengthening diet, but not a particle of meat, as that would tend to build up the animal within him—which is what we want to overcome. Keep him as much as possible in the fresh air, and occupy his mind in every way that you can think of; we must trust him to nature while he's asleep. We must make the conditions as unfavorable as possible to the will of the intruder. When he learns that he can no longer use Willie's brain and hands we must suppose he will seek some other victim, weakened by disease and without power of resistance. Meanwhile, watch him closely; some purpose or desire will become apparent *if the obsessing influence increases*; and, on the other hand, if Willie's power of resistance becomes stronger you will notice these strange moods less and less, and they will gradually disappear."

"In your judgment, are the chances for or against him?" Mrs. Lester asked.

"I am sorry to be obliged to say that in my judgment it is an

even question; we do not know who or what the obsessing force is, and therefore we cannot estimate its strength. I have no personal knowledge of any one who can assist us in this matter at all. I have seen instances in which those who were afflicted in this way threw off the influence and regained their normal mental condition; and I have seen other instances in which they did not."

CHAPTER III

One afternoon in November, six months later, Dr. Riter and Mr. Holcomb went with a probable purchaser to look at the old house which stood on their land.

"We will let you have the old lumber cheap", Mr. Holcomb said as they walked along. "It is of no present use to us."

"I understand it's headquarters for some rough boys—the Lester boy and the crowd he draws around him. I was in the lot yesterday, trying to get a look at the inside of the house, but the doors were fastened and the windows were boarded up outside and covered with old papers inside, so I got only a glimpse here and there."

Dr. Riter and Mr. Holcomb looked at each other in surprise. "If the doors are fastened and the windows boarded up it must be the work of those boys."

"What is Lester's boy coming to, doctor? It looks to some people as though he's a proper subject for the reform school."

"He will land in prison or in an insane asylum before he is many years older. The reform school will do him no good. The fact is, we don't know what to do with just such cases as his. I have told Mr. Lester that Willie should be under strict authority. Moral suasion has no effect upon him, because he has lost his moral sense, but, and very naturally, his parents are unwilling to send him to strangers."

Two policemen and a boy rushed past them, and turning a corner disappeared from sight, and when they also turned the corner and approached the old house they perceived that something of an unusual nature had occurred, or was taking place there, and that the policemen whom they had seen were trying to break in one of the doors, while an excited crowd looked on.

"What is the matter?" Dr. Riter asked, addressing one of the officers.

"Some boys say that the Lester boy has killed a little chap in here—pounded him to pieces. They looked in through a crack somewhere. They're too excited to tell a straight story, but they

must have seen something, for the boy that came for us was pretty near scared to death".

"The child may not be dead", said the doctor, "but we must lose no time. Here—one of you men who live near—go for an axe. We must get that door open."

"Mr. Lester must know of this; has any one gone to tell him?" Mr. Holcomb asked.

"Yes" a man in the crowd answered. "The boy seems to have a devil in him. He wants to torture and kill".

"He killed my dog last week", said a boy. "I guess he buried it in the cellar of that house. That's where he buries the cats and dogs that he kills."

"He tried to kill his little sister a while ago", exclaimed another.

The door was broken in at last, but it was not an easy matter to capture Willie Lester. He resisted the officers, striking furiously with an old ramrod at all who came near him, and being very quick and strong he succeeded in disabling several hands before he was finally overcome.

In one of the rooms the body of a child five or six years old was found, perfectly dead and horribly mutilated. While Dr. Riter was looking at it Mr. Lester came: "If I had taken your advice this would not have occurred", he said.

The body was carried out and laid on the ground. Demoniacal fury had been spent upon it; men turned away from the sickening sight, but Willie Lester's eyes did not shrink from it, as he was carried past by the officers, struggling, screaming, and biting with uncontrollable rage.

ANNIE GETCHELL GALE.

ZOROASTRIANISM.

RELIGION OF THE "FIRE WORSHIPERS".

THE managers of the Parliament of Religions of the World's Fair requested Mr. Narroji of London, a Parsee who is in Parliament, to advise as to the best means for having the Zoroastrian religion represented there, and they were directed to the Rahnumai Mazdayasnan Society of Bombay, which appointed their lecturer, Mr. Sheriarji D. Bharucha, to prepare an address. This he did, and it may be regarded as authoritative. The So-

ciety subsequently published the address, and these extracts are from it.[1]

TIME.

There are two expressions as to Time. The first is Time without bounds, or Eternity. The second is Time with a fixed period and therefore restricted to mean a cycle of time. The state of the Universe before the present cycle of time is not treated of in the books. But the end of the world is synchronous with the end of the present cycle when the last of Saoshyants will come. He will regenerate all; the souls in hell will be raised up and all souls will be brought unto bliss, for God's wish cannot be gainsayed. [Hence we see that the old cyclic doctrine is held and that final damnation is not possible. In some Persian books recurrent cycles are mentioned.]

CREATION.

Its object is to promote happiness. The doctrine of creating something out of nothing is not held, but it is taught that the material cause of the world was supplied by the efficient cause Himself. At first there was a spiritual series of creatures. [This resembles the system of *Secret Doctrine.*] After these came corporeal creations, the lower coming first, and then man last. In the course of this evolution the Saoshyants, who are saviors and teachers, come among men.

MAN'S CONSTITUTION.

Man is a compound of material and spiritual parts, thus:

Tanu - - - - - - - -	Body.	
Ushtana - - - - - - -	Life.	
Urvan } - - - - - -	Soul. - - - - - -	Feminine.
Fravashi }		Masculine.

To soul are ascribed *mind*, *consciousness*, and the like.

The soul having been furnished with every aid is expected to come out successful in its moral career and get reward. But if it fails no vicarious salvation can be asked, as that is unknown to the religion.

ETHICS.

As salvation depends on works, it is a peremptory duty to lead a holy life. The code is: Good word, good thought, good deed. All the very highest virtues are inculcated and described in the

[1] Brief Sketch of the Zoroastrian Religion and Customs. Duftur Ashkara Press, Bombay.

same way as in any modern system, and vices are emphatically denounced.

WORSHIP AND RITUAL.

Oral recitations of the Sacred Word, sometimes accompanied with ritual, form their worship. Every Parsee generally prays by himself [this is the religion of Jesus], but public worship by all is sometimes performed. Most of the ritual must be performed by the priests. The most necessary ritual is the prayer on untying and retying the sacred thread, called *Kusti*, round the waist on the sacred shirt called *Sudra*. [This thread is extremely like the Brahminical one]. Between seven and fifteen the child must be invested with *Kusti* and *Sudra*. The *Sudra* is a white linen shirt with a breast-piece in front. *Kusti* is a thread or tape made of seventy-two woolen threads, girded three times round the waist with four knots, two in front and two behind. It is worn day and night. It is made of lamb's wool. The ceremony of investiture is called *Navzot*, *i.e.*, new or first worship, and is performed by one priest in presence of the audience. The materials, colors, knots, and numbers are all symbolical. Laymen cannot take part in the principal ritualistic performances, but can touch some of the accessory implements. [Herein is similarity to Roman Catholic ritual.] Animal sacrifices were once offered, but are not now.

PARSIS NOT FIRE-WORSHIPERS.

A fallacious notion that the Zoroastrians worship fire arose from their outward reverence for it as a great natural salutary agent. All their writers modern and ancient repudiate the notion, and Zoroaster enjoined the worship of the Supreme Being alone. Ferdosi says in the *Shahnameh*, a great epic,

> Do not say that they were fire-worshipers;
> For they were worshipers of God the Holy.

It is extremely probable that Zoroaster found the people worshipping idols, as certain references point to that fact, and reformed them gently by suggesting that they salute as holy the fire, which is the best and highest symbol of the Divine. In the Sun it represents the source of all life on earth, and it would be the part of a wise man to direct people who lived among idolators to such a grand and pure symbol, certainly less open to objection than are the images of Jesus and Mary used in modern times by Christians.

DO MASTERS EXIST?[1]

AS far as my personal interest in the Theosophical studies is concerned, it matters little if these beings do exist or not. For, if the teaching satisfies my sense of truth, if the closest scrutiny fails to discover in it anything that revolts my reason, what does it matter from whence it comes? Is truth less worthy of our assimilation because we are not personally acquainted with its promulgator?

But the very plan, constitution, or *policy* of the Theosophical Society demands imperatively as its foundation rock the existence of those advanced beings in order to explain, without superstitious beliefs in supernatural revelations, this new outpouring of old forgotten truths which forms the bulk of its tenets. And if the men of our race and age are ever going to make of Theosophy a practical guide in their daily life and not a mere speculation, an intellectual fad, or a sort of system of mental gymnastics, they must first conceive the Masters as ideals to imitate, as men more advanced on the path of evolution than the best of us, nearer to perfection and freer from the many obstacles that our ignorance of the ultimate forces of nature opposes to the exercise of our will. This conception of what a Master must be should be devoid of superstition and mysticism.

It must not be supposed that they are super-human beings, who, being entrusted with special missions and endowed with supernatural powers, are capable of violating the eternal laws of Nature to suit their own caprice. They must not be considered as exceptions, but as natural products of normal evolution, carried to a point of which we did not dream before. They must be looked upon as men who through a long series of incarnations, by wilful and conscious efforts, whose motive has always been the good of others, and whose characteristic has always been self-sacrifice, have arrived at that state of perfection which would be the condition of a human being possessing at the same time mental qualities far superior to those of our greater *savants*, and heart qualities far beyond those of the greatest self-sacrificing heroes who honor the history of mankind. Who shall slander humanity by saying that such attainments are impossible in a long series of incarnations? Who shall deny that there are to-day many obscure men and women sacrificing themselves for the good

[1]Address before Vyasa T.S., New Orleans, by Dr. C. J. Lopez.

of others, doing their full duty and even more than their strict duty, without discrimination, without fear, and without hope; and, on the other hand, that there are many ignored students, consuming their life in the thankless task of pushing a little further the barriers of ignorance which limit to-day every modern science? And why not believe that these men and women are progressing towards Adeptship, some treading now the path of Knowledge and others the path of Compassion? When a student, after having mastered all the secrets of Nature, not only on its material aspect but in what is called its occult side, shall become also a philanthropist capable of sacrificing himself, not for a particular set of people but for the whole of humanity, then a new Master will have evolved.

Let us see now if there are any proofs of the existence of such masters at the present time. I will divide these proofs in three classes: Logical deductions, actual sensible experiences of reliable witnesses, and direct psychical recognitions.

The most commonly used logical proof is that derived from evolution. If we admit that a stone becomes in the course of ages a plant, that this plant becomes an animal, and this animal a man, why shall we be conceited enough to think that men, such as we, are the ne-plus-ultra of terrestrial evolution? To all those who have studied, not read about, the sciences of chemistry, physics, astronomy, and physiology it is plain that our civilization has wrested from Nature many a valuable secret, but it is equally plain that we only know one aspect of Nature, the physical or grossly material, and that very imperfectly yet, since the ultimate laws upon which those sciences are based are far from being understood. Now we find in each one of those realms of human knowledge some of the greatest authorities, not the lesser lights, frankly admitting that when they reach the very bottom of academical orthodoxy in their favorite science they get glimpses of a rich realm far beyond, with new laws more universal and complete in their play than those of physical matter, with new forces far superior and more refined than those hitherto known, and new possibilities far surpassing the wildest conceptions of the most poetical dreamer. Therefore, is it not logical to admit that some men, removed from the hurried struggle for self-gratification of the occidental world, and hence having more time and more energy to devote to the purest investigations of science, communing with nature in its unspoiled grandeur and concentrating their efforts not on self-aggrandizement but on self-improvement,—is it not logical to admit that such men, under such conditions, must

certainly have mastered these occult sciences of which even we are beginning to stammer the A, B, C, and that using those sciences practically, as we do those that we know, they are capable of producing effects which we do not understand any more than the Esquimaux at the Fair understand the modus operandi of the electric plant?

Another logical proof is that derived from the nature of the Theosophical teachings themselves. A doctrine that embraces the Divine Principle, Nature, and man, condensing in one harmonious whole the fragmentary knowledge of the Orient and the Occident, of the ancient sages and prophets, the mediæval philosophers and seers, the modern scientists and metaphysicians; that explains satisfactorily all the physical, psychical, and spiritual phenomena; that covers the triple ground of science, philosophy, and religion, not only without omissions and shortcomings but, on the contrary, filling the gaps that we had found in that triple realm of human knowledge and uniting the three in one, such a doctrine cannot be the invention of ordinary men, and much less the offspring of unscientific minds like those of Sinnett, Madame Blavatsky, and Col. Olcott. What else can it be? The revelation of a personal God, the inspiration of dead personalities, or the instruction of perfected living human beings, such as the Masters are. The first supposition is untenable because a personal God is an absurdity; the second is untenable also because death is no initiation and the fact of dying cannot by itself confer superior knowledge; therefore by the simple logical process of *reductio ad absurdum* the existence of the Masters is proven by the very nature of their teachings, just as a tree is recognised by its fruit.

But there are still more material proofs in the testimony of trustworthy witnesses. Without counting hundreds of Hindus to whom their existence is a simple matter of fact, we have the volunteer affirmations of Sinnett, Madame Blavatsky, Col. Olcott, Countess Wachtmeister, Annie Besant, William Q. Judge, and many others, some of whom have seen them several times even in their physical bodies, and one of whom (Olcott) has still a material tangible object given to him by a Master as a proof that he was not dreaming. Note that all these people are well known and trustworthy, that they have repeated their experiences and asserted the same thing for eighteen years, that they cannot possibly mistake, and that, therefore, they are either lying or telling the truth. Why should they lie? There is no material interest involved; they have nothing to gain by their assertions

except the unenviable position of targets for every scoffer's ridicule.

In fact, their social standing would be rather ameliorated by a contrary assertion, for then they would appear as mighty reformers and not as mere instruments.

Is it possible that they lie for the sake of disowning the authorship of books which are in the hands of thousands of admiring readers? If such were the case it would be more wonderful than the existence of the Masters, and certainly there is no court of justice that would not render a favorable decision upon such testimony.

Unfortunately we have to deal not with frank deniers, but with reserved doubters, whose favorite argument is that the experience of others cannot be proof for them.

To these I will dedicate my last series of proofs, and I will say that the Masters have never refused to manifest their existence to those who place themselves in the proper conditions.

They do not show themselves promiscuously to curiosity seekers; they do not mix with the ordinary daily life of men, because they would have no object in doing so and no good would ever come out of it; but they do not hide themselves or try to monopolise the state of Adeptship by preventing others from reaching them. Quite the contrary; there are no obstacles outside of ourselves on the path that leads to them; there are no barred doors, no whimsical initiations; they have affirmed several times that they are ready to help those who seek to approach them with purity of motive by raising themselves up to them, that is to say, by following the same route which they formerly traversed.

There is such a thing as direct apprehension of a fact or a truth without any intervening process of reasoning and without any extraneous intervention. The occidental world is beginning to make its first blundering experiments in psychometry, mesmerism, clairvoyance, etc., and already there are sufficient scientific facts to formulate the opinion of a possible psychical intercourse between *kindred* souls without any physical or even astral manipulations. This faculty is not the property of any man or set of men. It is common to all, it is latent in all human beings, and the only obstacles to its developments are our own wrong habits and accumulated impulses in a more material direction.

As we are free agents, all that we have to do, if we want to remove the mist of our own manufacture which beclouds our higher perception, is to cultivate more our better and more ele-

vated faculties and live *less* within the narrow limits of our personality. .

Of course the process is a long one, not always achieved in one earthly life. Of course there are dangers to be encountered, but are there no dangers in physical trainings? How many would-be athletes have broken their necks? How many chemical experimenters have been diseased for life by poisonous fumes or maimed by unexpected explosions? How many electricians have been killed by the subtle current? These dangers arise mainly from precipitateness, lack of accuracy, and imperfect knowledge. Let us learn thoroughly, let us be accurate in every act and thought, let us progress with patient coolness, let us be unselfish in the sense of being always actively at work for the benefit of others, purifying our own lower planes so as to give no hold to those astral influences which have converted so many weak mediums and unprepared wonder-seekers into moral wrecks or silly maniacs, and I think that we shall naturally evolve, step by step, until our highest perceptions (call them intuitions if you will) shall be sufficiently open to permit to us a direct cognizance of the Masters' existence.

Bear in mind that they have reached their present high state of evolution mainly by active altruism and self-denial, that their only aim is to help humanity as a whole; therefore, if we imitate them as best we can, we will become in our humble way *kindred* with them, and then, and only then, shall we *know* their existence.

Let us wipe out the vapors of selfishness which dim the mirror of our higher consciousness, let us become willing and efficient co-operators in the Masters' altruistic work for the sake of humanity as a whole, let us do the work assigned to us by our Karma well and thoroughly, without hope of personal reward, and the Masters will reveal themselves to us, not by wonderful physical phenomena but by simple, direct communion through the highest planes of our being, those planes which are the true field of their activity.

CORRESPONDENCE.

LETTERS THAT HAVE HELPED ME.

DEAR PATH: Seeing in April issue the statement that the *Letters* compiled by Jasper Niemand were written by William Q. Judge, I would ask further: Were the *Letters* real, that is, not written for publication, and was each one written by the same person? Yours, READER.

Ans. The *Letters* were written by me in the regular course of correspondence with the persons to whom they were sent, and were not then intended for publication, nor did I even dream of subsequent publication. Each letter as found in the book was written by one person, that is to say, myself.

WILLIAM Q. JUDGE.

LITERARY NOTES.

MARCH THEOSOPHIST. "Old Diary Leaves XXIV" is of absorbing interest. It gives in full detail five marvellous instances of H.P.B's Adept power,—the securing a reply in Master's handwriting to a question by Col. Olcott; a precipitation in colored crayons of writings in other chirography than her own; the production of the famous picture on white satin of Stainton Moses's partial formation of his astral body—a most astonishing feat, feebly to be appreciated by any one who has not seen the picture, now at Adyar and framed; the precipitated portrait of the Indian Yogi; and the execution by Mr. Harisse of a portrait of Col. Olcott's Guru under a thought-transference from H.P.B. The two famous paintings of the Masters by Schmiechen under like influence are referred to, and we may well hope for a full account. An extraordinary incident as to Col. Olcott's beard is also described. All of these cases were in conditions taking them wholly out of the category of possible imposition. The narrative makes no mention of any other witness, but would be franker and stronger if the fact of such a witness was unhesitatingly avowed, no acceptable reason existing for reticence. Friends and disciples of H.P.B. rejoice over the recovered tenderness and reverence now manifesting in the "Leaves". Sepharial predicts woful effects upon India of an approaching eclipse, but omits the old-time antidote of tin pans and yells. As one reads the piteous doom impending over every class in India and China, and all because of a solar eclipse, one is almost reconciled to existence afar from Aryavarta and from belief in Astrology. There is not much else of moment in this *Theosophist*, except a grand letter from Mrs. Besant to the Indian papers disclaiming any part in politics or any other purpose than devotion to India's spiritual regeneration. Mr. E. T. Sturdy as Secretary of the new Vernacular Section announces the plan adopted for its workings, and the fact that one liberal friend has offered to double any subscriptions up to a total of 500 rupees which may be made before September.—[A.F.]

MARCH LUCIFER. C.J's "Indian Ideals" is warm and devout, with a tender sentiment beautiful and uplifting. "The Vision of Odhin", by B.K., has fine and eloquently expressed thought, all in the stern gloominess of the old Norse legends. The Laws of Manu, as quoted by Mr. Mead, and the Prophet Micah agree in the injunction to do justly, and though Mr. Mead in "Justice" appears to discountenance the attempt, considering "compassion the soul of justice", he ends after all by citing the "wise code" which says "Beware lest justice, being overthrown, overthrow thee and us all". And as this is from "ancient Aryavarta", it must be true. "The Veil of Maya", the promised serial, begins well, being graphically done and with much interest, though not as yet very original. Parts of "The Philosophy of the Vedanta" remind one of Mr. Puffer's "I am Brahm; Brahm is everything" in Dr. Hartmann's *Talking Image of Urur*, but it is entirely possible that Dr. Deussen may talk like Mr. Puffer and yet escape Mr. Puffer's fate. The first installment of the thousand unpublished letters of Eliphas Levi consists of thirteen, but some are mercifully short. H. T. Edge's "Magical Equilibrium" gives a deeply practical truth, applied directly to some of those questions ever reäppearing in Theosophical experience. It is an article worth many readings. Mr. Chas. Johnston in "Brotherhood and Brotherhoods" unites logic and wit in a most commendable

questioning of the propriety of F.T.S. calling each other "Bro.", and *Lucifer* invites further discussion. It is hardly likely that anybody can answer him, however numerous may be the replies. [A.F.]

APRIL LUCIFER gives the first part of "Some Occult Indications in Ancient Astronomy", a clear and instructive article by S. Stuart. Mr. Mead's "Peace" is sweet and gracious in spirit, though perhaps more sentimental than accurate in its opinion that a sense of Unity makes criticism or condemnation impossible. What about the "malicious whisperers" whom we are warned not to imitate and who make peace difficult? Why shouldn't they be condemned, and we too, if doing things worthy of condemnation? And is not the warning itself a condemnation? It may be well to speak the truth only "in love", but it ought to be the truth, all the same. There are twelve pages of Eliphas Lévi, but "The Veil of Maya" is beautifully and powerfully written, its interest absorbing. K. Prasanna Mukkerji's "Scraps from a Hindu Notebook" is of singular merit. It is a brief treatment of several problems in Karma, eminently rational and comprehensible, and the middle paragraph on page 159 states one of the most encouraging of all truths to Theosophists. Mr Chas. Johnston's objection to the use of the word "Brother" is receiving excellent support: would that it were universal! Nobody has yet disagreed. The figure of Lucifer on the cover appears this month amid yellow instead of white rays, and his feet have been swathed in a bandage.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 1, is on "The Moral Aspect of Karma" by E. Adams. Although open to the criticisms that it jumps uncomfortably from topic to topic and that the treatment of each is at times too short for satisfaction, it is a paper of great merit, stating very much thought and giving the germs of more. The fable by Combe illustrating the folly of complaint against the action of the physical laws of Nature is admirable, though the argumentation in the second paragraph following is weak indeed.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 2, "An Hour in Borderland Occultism", by Herbert A. W. Coryn. This is perhaps the most remarkable pamphlet ever issued by the T.P.S. Hardly would it be possible to overstate its merit. Countless facts, packed closely in sentences every word of which is chosen with almost unerring instinct for its expressiveness, its accuracy, its force, make these twenty-eight pages a condensed extract of the vast knowledge they disclose; deep and careful thought takes out their innermost significance, fitting it faultlessly into its place in the philosophy portrayed; and a lofty spirit of pure devotion, warmed with love for humanity wherever found, gives a gracious dignity to the whole composition. So captivating is the combination of interesting matter and delightful style that the reader goes on raptly till the mind is forced to rest from the close attention needful to let no word or thought escape. Always is the diction elevated, rich; but at times, and preëminently on pages 11 and 12, it mounts to a thrilling eloquence. Particularly instructive is the explanation of the astral body in its relation to hypnotism (page 4), of curing bad habits (page 5), of the phases of mediumship (pages 18-24). Sometimes a delicate gleam of humor shows a different side of the writer, sometimes, as on page 19, line 25, a sharply-cut antithesis tells a whole story in a word, but all the pamphlet is fascinating, an extraordinary combination of learning, ability, taste, and skill. There are a few grammatical slips due probably to a printer, and these should be corrected in the many later editions which may well be needed. (The PATH, 15 cents.)—[A.F.]

A MODERN LOVE STORY, favorably noticed in April PATH, is published by Chas. H. Kerr & Co., Chicago: 50 cts. paper, $1.00 cloth. It may be ordered through PATH.

VOICE OF THE SILENCE. The new edition of this book is ready, and orders received have all been filled. In addition to the matter contained in former editions, the *Stanzas of Dzyan* have been added and a portrait of H.P.B. given. The size is the same as our editions of *Bhagavad Gita* and Patanjali's *Yoga Aphorisms*. The book is printed on wood-cut paper and bound in two styles; in morocco with gilt edges at $1.00, and in red leather with red edges at 75 cents.

MRS. ANNIE BESANT'S FIVE LECTURES before the Convention at Adyar in December were reported *verbatim* and corrected by the author with a preface for a pamflet edition to be published by the *Theosophist*. The subjects are "The Building of the Cosmos", "Sound", "Fire", "Yoga", "Symbolism and Karma". The price, to be hereafter announced, will be between 50 and 75 cts.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY, the promised pamflet containing papers read before the Aryan Branch at the discussion of that topic, is now in print. It is of forty pages, and gives the views of Alexander Fullerton, Harry S. Budd, Joseph H. Fussell, Leon Landsberg, and William Q. Judge. The circulation of some such exposition is particularly desirable at this epoch of Theosophical progress, as corrective of the idea that Theosophy is the enemy of Christ, Christians, and Christianity; and it should certainly tend to mollify orthodox bitterness towards Theosophists. Whether themselves Christians or not, they can usefully distribute it among Christian friends, and thus contribute to hasten the era of peace on earth and good-will among men. (The PATH; 10 cts).

PRINCIPIA NOVA ASTRONOMICA, by the learned Dr. Henry Pratt who has contributed erudite articles upon the Pentateuch to the *Theosophist*, contends for a new theory respecting the commensurable orbit of the sun, the cellular function of stars, and various terrestrial and cosmic phenomena which have been more or less accurately determined but have been denied interpretation in the light of large analogy and comparison. Beginning with a discussion of "Astronomical Paradoxes", Dr. Pratt states eighteen principles and the issue before him, and then in twenty-six Theorems and six Theories expounds his specific thought. Besides the fulness and cogency of the argumentative portions, Dr. Pratt gives copious illustrative diagrams, forty-four in number. (Williams & Norgate, 14 Henrietta street, Covent Garden, London).—[A.F.]

MODERN THEOSOPHY is the just-issued work by Claude Falls Wright, the well-known Theosophical lecturer and worker. Originally written for a N.Y. publishing house under the name *Theosophy, a Popular Exposition* but kept back by that house's assignment, it has been revised and enlarged, and is published by the N.E. Theosophical Corporation. It aims to give an accurate map, as well filled out as space permits, of the whole Theosophical system, the more important landmarks being portrayed in detail and the connection of all made clear. The author had the advantage of living three years with H.P.B., and, as on page 161, makes good use of truths learned in conversations with her. Some of the most recent utterances of scientists help to bring the work up to date. Mr. Wright's subdivisions are good, the thought in each is excellently worked-out, and many references and quotations give strength to his positions, but perhaps the great charm of the book is its easy flow, the style being so smooth and limpid, yet with a certain life very taking. No one topic can have the fuller treatment given in *Esoteric Buddhism* or Mrs. Besant's *Manuals*, but each has some specific contribution from the straight-forward thought and the graceful wording of the author, and the book must certainly have a mission in quarters as yet untouched by the others. It unhappily lacks an index. Not quite correct is it to say (page 108) that the Linga Sharira requires only a few months for disintegration, nor (page 113) that suicides and victims of accidental death are immediately reincarnated. The statement that H.P.B. offered herself as a leader to the Freemasons in 1875 needs some explicit proof, the impossibility of initiating a woman being patent. The concluding sentence of the whole book is very striking. (The PATH; paper 50 cts., cloth $1.00.—[A.F.]

THE NORTHERN THEOSOPHIST for April illustrates again that singular aptness and sound sense which makes the "Editor's Remarks" such wholesome, refreshing reading.

ANSWERED QUERIES, the excellent little pamflet by Miss F. M. G. Camp which was cordially noticed by the PATH some time ago, is in stock and for sale at 10 cts. Many are the questions which instantly form as a person first encounters Theosophy, and they need clear and rational response,—which they get here.—[A.F.]

DR. FRANZ HARTMANN'S NEW BOOK, *The Mystical Aspect of the Teachings of Theophrastus Paracelsus*, is to be printed and published at the expense of the city of Salzburg and under the patronage of the Austrian Government. It will be in German, but possibly a translation into English may be arranged.

THE REV. S. J. NEILL of Auckland, New Zealand, has been deposed from the ministry of the Presbyterian Church because of suspicion of heresy based mainly upon his membership in the Theosophical Society. Mr. Neill has published a pamphlet entitled *The History of a Heresy Hunt, by the Hunted*, giving the correspondence and the action by the Presbytery. It may be ordered from the PATH for 20 cents.

Mirror of the Movement.

BROOKLYN T.S. Sunday evening lectures in April were: *The Origin of the Devil*, Leon Landsberg; *Consolations of Theosophy*, Alexander Fullerton; "*Old things are passed away; behold, all things are become new*", A. W. Wadham; *Problems of Life*, H. T. Patterson; *Nature, its Laws and Qualities*, Jos. H. Fussell.

THE COUNTESS WACHTMEISTER and Mr. Ernest T. Hargrove, representing respectively the Indian and the European Section, arrived in New York by the *Lucania* on March 31st. The Countess became the guest of Mrs. Eliz. C. Mayer, and Mr. Hargrove of Mr. Alex. H. Spencer. On the following Tuesday both spoke at the regular meeting, the Countess giving an account of her late tour in India, and Mr. Hargrove discussing Theosophical topics. Great pleasure was given to the large audience by both addresses. On Thursday the 5th the General Secretary's party started for San Diego.

The Countess may possibly remain in this country some months, visiting and addressing the leading Branches. Although nothing is yet determined, it may be well for such Branches as desire a visit to communicate with her at the Headquarters in New York, whence letters will be forwarded. Her long and close intimacy with H.P.B., her intimate familiarity with Theosophical affairs and work, her utter consecration to the Cause, and her sweet and gracious personality, all unite to make acquaintance with her a privilege. She will open in the autumn an important Theosophical centre at Allahabad, India, whither the Headquarters of the Indian Section is to be removed from Adyar, and meantime purposes missionary work in the West. Remarkably fluent and easy in public speech, full of deeply interesting anecdote and fact, her visit to America may well be made no less delightful to F.T.S. than serviceable to her aim—the Society's good.

ARYAN T.S. Sunday evening lectures in April were: *Does Science teach Immortality*, Ellis B. Guild; *Soul and Spirit*, D. Nicholson; *Christianity as a Factor in Human Evolution*, Harry S. Budd; *The Truth about Ghosts*, Jas. H. Connelly; *A Christian Theosophist*, Alexander Fullerton.

IN FEBRUARY a number of the younger members of the Brooklyn T.S. formed a class for practice in public speaking. The class now numbers twenty and its weekly meetings are well attended. The method followed is as follows: The only regular officer is a Secretary, who looks after things generally. A chairman is appointed for each meeting, so that all the members may have practice in presiding. Subjects for discussion are chosen a week in advance, and the members prepare five-minute papers one week, and the next week the chairman calls for three-minute extempore speeches. The Secretary calls "time" at the expiration of three or five minutes as the case may be. Much interest is shown by the members, and the improvement is already noticeable. The *animus* of the class is expressed in Lord Bacon's aphorism: "Reading maketh the full man; writing, the accurate man; and speaking, the

ready man". Only Fellows of the T.S. under thirty years of age are eligible for membership. The meetings are held every Monday evening at 140 Halsey street, Brooklyn.

As a result of the Young Folks' Practice Class in Brooklyn, another such class has just been started in New York by some members of the Aryan Branch. The first meeting was held April 16th.

SPRINGFIELD T.S., Springfield, Mass., has died at last. It was born in 1891, was feeble from the first because inert, and its demise, like its existence, has aroused no emotion. The number of American Charters was thus reduced on April 5 to eighty-six.

THE BRANCHES IN CHICAGO united in sending as their delegate to the Convention in San Francisco Mrs. Mercy M. Thirds. A "Press Bureau", which is the result of a suggestion from Brother Claude Falls Wright, has been recently formed within the Chicago Branch. It is for the purpose of securing as much recognition of Theosophy from the Press, in addition to notices of meetings, as possible. Mrs. Mary Robbins acts as Chairman. Mrs. Robbins has presented the Branch with a crayon portrait of Brother Gyanendra Chakravarti in his native costume. Several of the younger members of the Branch are interested in lecturing, and already are promising candidates for the "Lecture Bureau". The Bureau expects to be able in a few months to extend its field in every direction. During April the following lectures were given in Chicago by members of the Bureau: *Theosophy and the Poor*, Mrs. M. M. Thirds; *Why I should Join the T.S.* and *The Light of the Spirit*, Miss Eva F. Gates; *Man Makes Himself* and *The Doublefaced Deity*, Mr. R. D. A. Wade; and *Mahatmas and Chelas* and *The Evolution of the Soul*, by Miss Leoline Leonard.

SOMERVILLE T.S., Somerville, Mass., was chartered on March 29th with eleven Charter members. The President is Mr. Wm. H. Somersall, and the Secretary Miss Helen J. Wescott, 19 Boston st. The dissolution of the Springfield T.S. makes this the eighty-sixth Branch on the American roll.

BURCHAM HARDING during the past month has visited the branches at New Haven, New Britain, and Bridgeport in Connecticut, also Westerly and Providence in Rhode Island. At each place the work has been systematized and fresh vigor infused among the members. Great zeal is shown by New Britain branch, and for the greater convenience of some of its members classes for study have been started at Bristol and Meriden. At Hartford a public lecture was well attended, resulting in the formation of a class to meet at the studio of Mr. A. C. Fenety, a member of the Boston branch now residing in Hartford. Thanks to Miss F. E. Burr, F.T.S., the newspaper reports were full and helpful. On Easter Sunday Mr. Harding "preached" in the Universalist Church, New Britain, on "The Resurrection viewed Theosophically."

At Westerly the public meetings were well-attended, showing that in small (New England blue) towns a knowledge of Theosophy is desired. At Providence, by special request, a lecture was given before the "Philosophical Club" of the old established "Brown's University" under the presidency of Prof. Seth. This Baptist stronghold impressed itself as favorably impressed. At all the above places the outlook is encouraging. Members who have grasped the philosophy feel an unusual confidence in spite of anxiety caused by trade conditions, the new members assiduously working and the general public peering from a distance, feeling that Theosophy holds the key to solve their threatening troubles.

ANNIE BESANT T.S., Fort Wayne, Ind., notes growing attention to Theosophical topics and decreasing opposition to the movement. Its doctrines do not call forth the denunciation which even its terms did a short time ago, and even the pulpit is changing. The adoption of a syllabus has been most beneficial, and discussions are vigorously maintained.

CLAUDE FALLS WRIGHT attended meeting of the Englewood Branch Thursday, February 22d. On Saturday, February 24th, he attended Chicago Branch *Bhagavad Gita* class and debating class. Sunday the 25th, he lectured before Chicago branch on "Symbolism". Wednesday the 28th he

attended that Branch's regular meeting and then addressed it. March 1st he attended regular meeting of the Englewood Branch, and on Satururday, March 3d, he again was present at the Chicago debating class. On Sunday, March 4th, he lectured before the Chicago Society on "H.P.B. and the Mahatmas", and then unveiled a new portrait of Madame Blavatsky by Mrs. Leonard. On Monday he attended a *conversazione* given by the Chicago Branch. The Wednesday following, March 8th, he left for New York. Tuesday, March 13th, he took part in the discussion at Aryan meeting on "Nemesis". Thursday, March 15th, he officiated at the funeral of Miss Marie Olsen, a Theosophist of New York City, attending also the cremation at Fresh Pond; the same evening he attended the regular Brooklyn Branch meeting. On Sunday evening, March 18th, he lectured on "H.P.B. and the Mahatmas" in the hall of the Harlem branch. The same night he left for Boston. On Wednesday, the 21st, Mr. Wright formed a Branch of the T.S. in Somerville, Mass. Thursday, the 22d, he lectured before Boston T.S. on "Occultism". Friday, the 23d, he addressed a meeting of persons interested at Lynn, Mass. Sunday afternoon, the 25th of March, he addressed Cambridge Branch on "Concentration". The same evening he lectured before the Malden Branch on "H.P.B. and the Mahatmas". Monday, March 26th, the Boston T.S. gave him a reception in its rooms; and on Wednesday, March 28th, the Cambridge Branch gave him a reception also in its rooms. On Thursday, the 29th of March, he lectured before Boston Branch on "Occult Development"; and on Friday, March 30th, he started an elocution class at the Rooms of the New England Headquarters. Sunday afternoon, April 1st, he answered questions at the Cambridge T.S., and the same evening lectured to a large meeting in Boston on "The Laws of Life". Monday, April 2d, he left for New York. On Friday, April 6th, he left New York for Macon, Ga. Saturday evening, April 7th, he met a few members in the Macon Branch rooms. On Sunday afternoon, 8th of April, he addressed 450 people in the Opera House, Macon, on "An Outline of Theosophy". Monday, 9th of April, he met a few members in the Society's rooms. "Hypnotism" was the topic of a lecture in Steinway Hall on Tuesday, 10th of April. On Wednesday he lectured at the same hall on "Reincarnation". Thursday, April 12th, he attended a meeting in the Cherry Street rooms. Friday he lectured at Steinway Hall on "Dreams". On the afternoon of Sunday, April 15th, he addressed an audience of seven hundred people in the Opera House on "The Theosophical Society", and on Monday evening, April 16th, he answered questions in the Society's rooms at Macon.

Mr. Wright has also attended many other private meetings and visited members personally. He now goes to Atlanta, Palatka, and New Orleans.

Gen. James Bintliff's Theosophical lecture at Monroe, Wis., was published in four installments by the local press and afterwards issued as a pamphlet by Bro. C. B. Churchill. The good work done by these gentlemen in conjunction with Bro. George A. Marshall of Darlington is of no small worth.

PACIFIC COAST ITEMS.

Fresno T.S., Fresno, Calif., was chartered on March 26th with nine members. The President is Mrs. Marie W. Culver, and the Secretary Dr. Laura A. Harris, 1835½ Mariposa street.

Dr. Griffiths lectured at Oakland, Calif., March 18th, upon *Theosophy and Heredity*. Every seat was taken. The lecture on the 22d was in Napa. On April 1st the doctor lectured in the State's Prison at San Quentin to five hundred prisoners, all that the chapel could hold. A quiz-class followed, and many expressed great satisfaction. This was the first of the lectures given there under the auspices of the Coast Committee, and will be followed by one on the first Sunday of each month. The same evening Dr. Griffiths lectured upon "*The High Lights of Theosophy*" before the San Francisco T.S., and on the 8th visited the Sacramento Branch, lecturing and holding a quiz meeting.

INDIA.

MRS. ANNIE BESANT'S INDIAN TOUR.

The statement in English newspapers that Mrs. Besant expressed political views in her Indian addresses, and in particular that she prophesied the delivery of India from "the foreign yoke", has been fully denied by published letters from herself, and the London papers show that the English and Indian governments totally exonerate her from this improbable charge. It is most interesting to know also that great enthusiasm for her was aroused among the Brahmins in Poona, the very ones who formerly looked upon the T.S. with indifference. On the last day of her lecture, there was spontaneously raised among the Brahmins within two hours a fund for a present to her of a rich shawl, a gold-embroidered saru, and a shela; the old president of the Sarvajanik-Sabha getting up and publicly thanking her for her lecture and garlanding her in the presence of the whole audience of four thousand. The applause was immense.

CEYLON LETTER.

It affords me very great pleasure to inform the readers of the PATH that the "Annie Besant School and H.P.B. Home for Girls" was formally opened by Mrs. Higgins in the Cinnamon Gardens on the 24th February. There was a large gathering of friends present on the occasion, and the function passed off very successfully. A photograph of the institution with the building was taken on the opening day. It may not be out of place to mention here that the institution is entirely connected with the Theosophical Society and has no connection whatever with any local organization. The present building of the institution is a temporary one built of mud walls with palm leaf roof and mud flooring. It has accommodation for thirty or forty girls, besides quarters for the principal and her assistant staff. Already the place is quite crowded by the girls of both the Home and the School, and we are receiving applications from very deserving girls for new admissions to the Home but have to refuse them just now. Both School and Home have a very useful career before them, and Mrs. Higgins deserves to be congratulated on the useful and successful work which she is carrying on in the institution. The temporary building is erected on the grounds adjoining the site where Mrs. Besant laid the foundation stone for the permanent building of the institution, and we are making every endeavor to construct it. The land is a gift to the Theosophical Society from Mr. Peter de Abrew.

March 1, 1894. SINHALA PUTRA.

THE GENERAL SECRETARY'S TOUR.

April 10th. Reached Los Angeles at 7 p.m., were met by Dr. G. F. Mohn, J. Neubauer, and others, and went to Hollenbuck Hotel. Bros. Judge, Buck, and Hargrove went to Branch meeting at 8.15 o'clock and spoke on *Theosophy and T.S. Work*, the rest of the party being too tired to go.

April 11th Messrs. Judge and Hargrove started early for San Diego, there being only two trains a day, and reached there at one o'clock p.m., were met by Mrs. Doolittle, Mr. Blackmer, and others, and proceeded to the Florence House, overlooking magnificent San Diego Bay and Pacific Ocean. After lunch, Messrs. Judge and Hargrove addressed a large Branch meeting and met all members until five o'clock. A public lecture was announced for the evening at Unity Church, where Messrs. Judge and Hargrove spoke upon *The Aim of Life* to a very fair audience. The members there are very active and the two branches being united better work is being done.

Countess Wachtmeister, Mrs. Judge, Mrs. Cape, and Dr. Buck arrived from Los Angeles at 8.30 p.m., all stopping at Florence Hotel.

April 12th. A special meeting was held at ten o'clock a.m., and a Branch meeting at three o'clock p.m., whereat Countess Wachtmeister gave reminiscences of H. P. Blavatsky. In the evening Dr. Buck addressed the Branch upon *Theosophy and Theosophical Work*. Party left San Diego on Friday morning for Los Angeles.

Countess Wachtmeister left the party at Riverside to help organize the new T.S. Branch there, and met many of the prominent persons of the town. Eleven members attended and a library was started. She reached Los Angeles on 14th and remained there until Tuesday to see enquirers and help the Branch, and then came on to the Convention.

William Q. Judge and party returned to Los Angeles on the 13th. The town was in the middle of a festa and was crowded with visitors. A lecture under the branch auspices was announced for the evening at Unity Church the subject being *The Aim of Life* by Dr. Buck, E. T. Hargrove, and William Q. Judge. A large audience was present. After the lecture many members came to see the visitors. April 13th, at two o'clock p.m., all started for San Francisco.

Mr. and Mrs. Judge are the guests of E. B. Rambo, Dr. Buck stays with Dr Anderson, and E. T. Hargrove with Mr. Bunker.

On Sunday evening, the usual open meeting was held in Red Men's Hall at 8 p.m. Before this an hour was devoted to "interviews" with representatives of the local press. The party then proceeded to the Hall, where, besides the usual paper being read, short speeches were made by Bros. Judge, Buck, and Hargrove respectively. The General Secretary received an enthusiastic welcome, a very warm one being also extended to Dr. Buck, who was introduced to those present by Dr. Anderson as the "old war-horse of the T.S." During this meeting, at which some 250 people were present, a telegram was received from Los Angeles announcing that the Countess was speaking to a packed audience.

RELIGIOUS PARLIAMENT.

First session began at 2 30 p.m. on the 16th of April at Golden Gate Hall, San Francisco, Dr. Hirst in the chair. Bros. William Q. Judge and Dr. J. D. Buck were on the platform. The Chairman informed Bro. Judge before the meeting that he would ask for a short response at opening, but as two other speakers used up too much time this did not follow. A Hebrew rabbi and a Congregationalist preacher made the only responses. The hall was pretty full. It is a pleasant new hall in the centre of the city, and the T.S. meetings were held in the same place.

The evening for the Theosophical presentation saw a large crowd in attendance to listen to William Q. Judge and Dr. Buck. Rev. Dr. Hirst presided, and, strange to say, Mr. Coleman was on the platform. Bro. Judge was the first speaker on *Points of Agreement in all Religions*", with but half an hour to deal with the subject. When he was introduced the immense audience applauded tumultuously; it listened intently for the entire time and then again indulged in as much applause as before. The address made no attack on any one, but as Mr. Coleman had said some things against Hinduism in the afternoon, the speaker adverted to that religion and gave the other side. He repeated several magnificent verses from the Vedas, the Upanishads, and the *Bhagavad-Gita*, to which the people listened with held breath. Dr. Buck then followed on *Reincarnation*, and was accorded the same full and close attention to the end. It was a noticeable thing that numbers of the audience left after this, as the next speaker was on Swedenborgianism. Similarly to the Congress at Chicago, this one also was the success of all so far. The people seem to be anxious to hear what the Theosophist has to say. Theosophy has thus again been heard in the second Parliament of Religions, much to the discomfiture of the enemy who delight in thinking that the Society is dead or dying. Nothing can kill it but internal dissension, of which we have some just now in the persons of those who ought to be its preservers.

EIGHTH ANNUAL CONVENTION.

FIRST SESSION.

Convention assembled at Golden Gate Hall at 10. 20 a.m., when the General Secretary called it to order. The Hall was nearly full, about 200 members being present. After the call to order, Dr. J. A. Anderson of San Francisco T.S. was elected temporary chairman, and he organized the assembly, after which he suggested William Q. Judge as Secretary to the Convention, which was ordered, and then the permanent Chairman was elected by acclamation,

being Dr. J. D. Buck. Dr. Buck took his seat at 10:42, greeted the Convention in a short speech, and proceeded to business. Foreign delegates were then received, the Countess C. Wachtmeister representing Indian Section and Mr. Ernest T. Hargrove standing for Europe. The General Secretary's and the Treasurer's Reports were then read amid deep attention.

Countess Wachtmeister then addressed the Convention on behalf of the Indian Section in quite a long speech, which gratified and instructed the Convention. She described the coming removal of Indian Section Headquarters from Adyar to Allahabad, which she said would practically get rid of Adyar, which was really useless in her opinion except for one week during Convention. She also proposed that America send William Q. Judge as General Secretary to India to next Anniversary. Applause greeted her remarks, and in reply to a question as to what she thought her proposal would lead to she said, "Well, to get rid of Adyar" (laughter).

A letter of fraternal greeting was read from B. Keightley as Indian General Secretary and ordered filed. Europe was then represented by Mr. E. T. Hargrove, who first presented a message by cable from the European Section, as follows:

LONDON, *April, 21, 1894.*

Convention please accept most hearty congratulations from European Section.

He then read the official greeting, and letters from Vienna, from Count von Leiningen, and from Sr. Xifré of Madrid. By this time the Hall was completely crowded, and the deepest and closest attention was manifested.

Committees were then appointed to audit, on resolutions and nominations. The following decisions were made by resolution.

(a) Allowing $200.00 out of the funds to the Pacific Coast Committee for sustentation of lecture work; *(b)* allowing William Q. Judge to employ a private secretary; *(c)* allowing the General Secretary to pay the expense of the private circular issued by William Q. Judge relating to the charges against him; *(d)* directing the printing in one cover of the General Constitution and the Constitution of this Section "for the use of members".

A resolution was then passed saying that this Section still holds to the opinion that the term of the succession to the Presidency should be for life.

The question of the suspension of the Vice President arose on Brother Judge's stating that the President had notified him of suspension, and this resolution was unanimously carried, all rising:

That this Convention, after careful deliberation, finds that such suspension of the Vice President is without the slightest warrant in the Constitution, and altogether transcends the discretionary powers given the President by the Constitution, and therefore null and void.

And this Section, in convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension, it would have been wholly needless and unbrotherly, inasmuch as by the Constitution the Vice President has no duties or power save in case of the death, resignation, or accusation of the President.

Dr. Anderson then proposed to submit resolutions regarding the charges made against William Q. Judge of "misuse of Mahâtmas' names and handwriting" for committee consideration, but on motion they were passed by a rising vote. The substance of them is as follows:

Premising that Col. Olcott, Annie Besant, A. P. Sinnett, and others had at various times claimed to have heard from the alleged Mahâtmas, and that Col. Olcott by request had begun proceedings for an official inquiry by a Judicial Committee to try the question whether William Q. Judge had "misused the names and handwritings of the Mahâtmas", and that the Constitution provided freedom for all as to beliefs, and that no dogma of any kind could be officially recognized by the Society, and that Col. Olcott on the twenty-seventh of May, 1893, had by executive order expressly announced this, referring especially to ethical leaders and teachers and to bodies of teachers, the Convention

Resolved that the opinion of the Convention was that the President's action was uncalled for, unconstitutional, illegal, and improper; and that it cordially endorsed the interpretation of the rules in respect to this matter published by the General Secretaries of India and Europe in a circular, and in the private circular of William Q. Judge; and reaffirmed the right of all to believe or disbelieve in the Mahâtmas or Masters; and then thanked William Q. Judge for his work and expressed full belief and confidence in him.

A rider was then added to the foregoing and unanimously passed.

It says that if in the face of a protest of this Section an investigation is to go on, then that Col. Olcott, Annie Besant, A. P. Sinnett, and others should be investigated, and they be compelled to show their commission from the Mahâtmas and to divulge what they know thereon and to show the truthfulness of their claims thereon. Lastly this was passed :

Resolved, that in the opinion of this Section only a body of Mahâtmas appearing at the session of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahâtmic message.

Several reports were then presented and referred, such as League Report and Report on World's Fair T.S. Congress. Bro. Judge then reported that the T.S. was duly represented by Dr. Buck and himself in San Francisco on April 17th, where they made addresses on *Reincarnation* and *Points of Agreement in All Religions*. Adjournment was then taken at 12:20.

SECOND SESSION.

The second session opened at 2:30 p.m., Dr. Buck in the chair, with the Hall crammed, many standing. The Countess Wachtmeister then further explained that Col. Olcott had agreed to transfer of Indian Headquarters to some other place. Toronto T.S. asked for next Convention there, which was referred. The work of the Loans Circles was approved. It was then ordered by unanimous vote that the Executive Committee appoint the delegates on the Judicial Committee on the charges against Brother Judge, and directing :

Such delegates are directed to take as their instructions on the points of constitutionality all such resolutions and parts of resolutions passed by this Convention as apply to the same.

It was then resolved the steamship fare of one delegate to said committee's sitting, between New York and London and back, might be drawn from the funds of this Section.

At this point the papers of the day were taken up. Miss M. A. Walsh addressing the Convention on the *Extent and Variety of T.S. Work in the World*. She outlined our work and showed how strong we are and how we are working to turn the thought of the next century. Rev. W. E. Copeland followed with a paper on *Esoteric Christianity*. The greatest interest was shown in both papers, and the matter given was extremely useful as well as interesting. Abbott Clark read a short paper on *Karma*, and was followed by Mrs. S. A. Harris on the *Dangers of Psychism*.

A discussion on Branch Work then followed, taken part in by Countess Wachtmeister, Miss Walsh, Mr. F. M. West, W. Q. Judge, and Mrs. Thirds, after which the Pacific Coast Lecturer's condensed report was read. It showed that he had visited 150 cities, lectured 169 times, held 237 meetings, had 21,000 people, distributed 48,000 leaflets, obtained 700 columns of reports in the press, traveled 13,000 miles, and founded seven Branches.

Adjourned at 5 p.m.

THIRD SESSION.

The third session was opened at 8 p.m. at Golden Gate Hall where the Religious Parliament sat, and Dr. Buck occupied the chair at first and later Dr. Anderson. The large hall was crowded with people who had begun to come at an early hour.

Countess Wachtmeister opened by speaking on *Theosophical Reminiscences*, giving what H.P.B. told her of the T.S. movement. She said H.P.B. met her Master in 1851 at London when he told her he had selected her for the work of a Society. She told her father and got his consent to do what she was asked. She then went away and was taught, and after many years returned to the world instructed to find a man named "Olcott". Coming to America she asked everyone of such a man, and at last found him at the Eddy farm. She was a medium in youth, but in her training that was "knocked out of her" and she was shown how to do phenomena by will power. The Countess then applied Theosophy to daily life, and reäffirmed our undogmatic character by saying no belief in Masters or H.P.B. was demanded. She spoke over

half an hour, displayed an immense amount of native talent as a speaker, and held her audience closely.

Brother E. T. Hargrove, London Delegate, followed upon *Occultism the Dictum of Common Sense*, claiming that the laws of the natural world should be applied to the spiritual, and cited Huxley thereon. He asserted that Occultism is the doctrine of Common Sense, and claimed that all men are seeking the unknown.

Dr. J. D. Buck then spoke on *Scientific Theosophy*, showing how all science in its true sense tends to prove Theosophy and not to disprove it.

William Q. Judge began at 9:40 p.m. to speak on *What Theosophy is not*, but all remained and applauded continuously. He adverted to all the religions of the world and showed they were not Theosophy, but claimed the good and the true of them for Theosophy. When he said "We have not been accused of being Christians", the entire audience laughed. He said "Theosophy is the Reformer of Religions, the Justifier of Conscience, and Mediator between Science and Religion ; it is our present and future, our life, our death, and our immortality". A storm of applause then followed, as everyone waited to the last word, and to the astonishment of the Theosophists there were loud calls for "Judge", who was rather ashamed to step forward and bow to the applauders. It was very evident that the abuse in the newspapers had not lowered interest nor driven people away. In the opening of his remarks Bro. Judge referred to the newspaper abuse and the instigators of it in the city, and said they should all be forgiven, and, if they wished, taken in the Society and helped to be better.

FOURTH AND FIFTH SESSIONS.

The morning and afternoon sessions at Red Men's Hall were crowded, the afternoon being literally jammed, so that people had to sit on the steps of the platform. Dr. Buck opened at 10:10 a.m., and all resolutions were reported by the committee. Section 11 of Article 3 of the Constitution providing for 25 per cent of receipts to go to Indian Headquarters was abolished entirely, and American official remittances limited to fees and dues. On proposal of Countess Wachtmeister the General Secretary was authorized to go to India, if necessary, to a convention, but the question of making any suggestions as to removal of the Indian Headquarters was declared premature. A resolution was passed requesting the Council of the T.S. to alter the Constitution by providing for a really general T.S. convention to rotate through the Sections. The resolutions of Boston and Providence Branches asking the General Secretary to inquire of the Indian Section what and how many Branches were active and in good standing there, and to show why they do not think the rule of payment of dues should prevail to make "good standing", were approved. The Oriental Department was approved and continued. The circular issued by the Indian and European General Secretaries, and that of William Q. Judge, regarding investigations into letters from Mahâtmas were approved. The Bond scheme of savings boxes and Harter scheme of subscribers for funds for T.S. were approved,

The General Secretary was ordered to ask the Council of the T.S. to amend the Constitution so as to require the President to consult the Sections before forming new Sections, and that the basis of representation be made 100 members instead of 250. The American Rules were amended by altering basis of votes to every ten members after first five, from every twenty-five, thus giving large Branches more votes.

The Vice President presented correspondence between himself and E.B. Page on a question arising with a member in the West who had sent messages claimed as from Mahâtmas, and the Convention approved his decission that it was not a matter for charges and that the President's order to the T.S. Congress at Chicago settled the question constitutionally.

The new Executive Committee is Alexander Fullerton, Elliott B. Page, Dr. J. A. Anderson, Dr. J. D. Buck, Alpheus M. Smith, and Robert Crosbie. The Treasurer for next year is Alexander Fullerton : William Q. Judge was elected General Secretary for next year.

The afternoon session was confined to papers and addresses by Dr. Buck, E. T. Hargrove, Mrs. Beane, Mrs. Thirds, Mrs. Blodgett, and William Q.

Judge. At 4:30 p.m. a photograph of the Delegates was taken on a park in front of the Hall.

LAST SESSION.

This was at Golden Gate Hall at 8:00. It was crowded again. Dr. Cook spoke on *Primitive Christianity and Theosophy*, and Dr. Buck on *An Object Lesson in the Wisdom Religion*, using a diagram in colors. E. T. Hargrove spoke on *Reincarnation*, and William Q. Judge on *Spiritualism*. Great interest was manifested, and Dr. Buck closed the meeting amid a storm of applause. Beyond doubt this was the most successful convention ever held in this or any other Section, not only as to interest but as to attendance and public report.

WHITE LOTUS DAY—1894.

Once again the anniversary of H.P.B.'s departure is upon us, with all its memories of devoted work, cordial confidence in fellow-workers, freedom from envy and secret machination. As heretofore in the three years gone by, many will be the tributes to her labor and its effects; yet perhaps none will surpass the glowing words of the President-Founder uttered in *Theosophist* of July, 1891, in the first flush of sorrow and desolation. They are gladly reproduced now, as certifying to the spirit which intercourse with her would fittingly produce, the possibility of direct relation with Masters vouchsafed by her to her immediate pupils, and the sacredness with which her faithful friends surround her memory. All Branches may well re-read them and reflect upon their copious suggestiveness:

"And what wonder that I, who have been favored beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred! Living, I might quarrel with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work".—[A.F.]

THEOSOPHICAL CORRESPONDENCE CLASS.

The number of members in the Correspondence Class is now 243. The answers to Question Papers Nos. I and II, which so far have been sent in, have been very good and have shown evidence of thought and study.

The third set of Questions has been sent to those who have answered No. II, and No. IV will shortly be ready. A paper of Notes and Comments on Papers I and II is now in the press and will shortly be sent to members who have answered those papers.

New members can join the class at any time and have the first set of questions. Applications for membership should **not** be sent to General Secretary, but to **Secretary T.S. Correspondence Class, 144 Madison Avenue, New York.**

SUPPORT OF T. S.

There appeared in *The Path* a year ago a brief communication from me under the above title. The communication referred to was brought out by there having come to me the knowledge that the work of the T.S. was handicapped by the want of means, by the lack of common, hard, ordinary dollars and cents; that much or all of the means at the command of our faithful workers came from a very few of the older members; and, what possibly had more to do with my determination and action in the matter than anything else, that all the contributions from all other sources combined were entirely inadequate, and had to be helped out by large additions from the Headquarters' Staff, from those whose time and intellect and energy were being devoted to

the work practically or entirely without pay. I could not believe otherwise than that such failure of support was due entirely to a lack of effort upon the part of somebody toward the raising of a perpetual fund—that is, a fund that could be relied upon from month to month and from year to year. The communication spoken of above was the first step. I met with some encouragement. A great interest was taken in the matter by a few members, suggestions were made, and the plan upon which we are now operating was adopted, full details of which I shall be pleased to mail to all interested inquirers.

While the result up to date has not been all that I could and did wish, it is certainly encouraging. While the total number of pledgers to the Fund is less than ninety, and while the total amount pledged is still less than $900 per year, enough has come of the idea to satisfy me that the plan is a good one, and that eventually the results will be sufficient to warrant its perpetuation.

Pledgers will be glad to know that the income derived from this fund has reached Headquarters at a most opportune time, as well as that several lines of activity have been opened up that, but for their contributions, must have remained closed for the present.

To all who have joined me in this work I extend my warmest thanks; and of such I have but one request to make: Resolve *now* that not a member known to you shall be prevented from joining us by a lack of full knowledge concerning the Fund, its plan and its object. How many of you will join me in a determination to add at least one name to the list during the coming twelve months? Remember that by such an effort the fund will be doubled.

Another source of revenue that has been opened up is the sale of Badges. Every member not already supplied should write Brother Judge or myself and find out about this. All might wear them, particularly when every dollar derived from their sale is covered into the Fund.

GEORGE E. HARTER.

247 E. Green Street, Dayton, Ohio.

Received, April 16th, 1894, from George E. Harter $45.60.

WILLIAM Q. JUDGE,
General Secretary.

NOTICES.

THE FOLLOWING CARD has been issued by Col. Olcott:—

A MISTAKE CORRECTED.

Mrs. Besant is entitled to an apology for the injustice (unintentionally) done her by the Managing Editor in my absence, by copying into the *Theosophist* for March (see page 390) a false report that, as a devout Hindu, she had bathed daily in the Ganges at the *Kumbha Mela*; and for his comments thereupon, as well as his others upon her presumed violation of the "broad eclecticism of the Theosophical Society" in declaring herself a Hindu. In my opinion Mrs. Besant has neither transgressed the bounds of our corporate eclecticism; nor overstepped the private rights of conscience which our constitution guarantees to her and to each of us; nor been guilty of the least impropriety in her utterances. Moreover, she has frequently cited the identity between the esoteric meaning of the Hindu Shástras and that of each of the other religious systems of the world; and it has been my habit, in introdncing her to her audiences, to declare that the T.S. as a body is not responsible for the private views of its President or other officers, or Mrs. Besant, or any other person, whether living or dead. The April *Theosophist* will contain an article by myself upon the First Besant Tour.

H. S. OLCOTT.

GERMAN F.T.S. WANTED.

A German-speaking, unmarried F.T.S., who is well versed in Theosophy, who can speak publicly *ex tempore* in German, and who is willing to devote his whole time and exertion to the propaganda of Theosophy in Germany, for a moderate remuneration if necessary, is requested to send his name and address to DR. HUBBE-SCHLEIDEN, editor of the *Sphinx*, Steglitz, near Berlin, Germany.

The personal Self lurks last of all the host; greatest foe, most powerful, most obscure.—*A Shaman's Book.*

OM.

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T.S.	1882	William F. Burrows	Benedict Loevy	3007 Cass Avenue S.
New York	Aryan T.S.	1883	William Q. Judge	Alexander Fullerton	144 Madison Avenue
Chicago	Chicago T.S.	1884	George E. Wright	Miss Leoline Leonard	Room 48, 26 Van Buren st
Malden	Malden T.S.	1885	George D. Ayers	Frank J. Goodwin	562 Main street
San Francisco	Golden Gate T.S.	"	Edward B. Rambo	William J. Walters	Palace Hotel
Los Angeles	Los Angeles T.S.	"	Frank Neubauer	Dr. George F. Mohn	453 S. Spring street
Boston	Boston T.S.	1886	Robert Crosbie	Louis F. Wade	24 Mount Vernon street.
Cincinnati	Cincinnati T.S.	"	Dr. J. D. Buck	Dr. Thomas M. Stewart.	266 Elm street
Minneapolis	Ishwara T.S.	1887	James C. Slafter	Mrs. Ida F. Harris	813 Guaranty Loan B'd'g
Philadelphia	Krishna T.S.	"	Wayland H. Smith	Dr. Charlotte L. Abbey.	238 S. Tenth street
Omaha	Vedanta T.S.	1888	Mrs. Jessie B. N. Burness.	Lewis A. Storch	2723 N. 26th street
Grand Island, Neb.	Nirvana T.S.	"	Charles Rief	Nathan Platt	522 Kimball Avenue
San Diego, Calif.	Point Loma Lodge	"	Samuel Calhoun	Dr. Thomas Docking	164 Boston Avenue
Bridgeport, Conn.	Varuna T.S.	"	Mrs. Ida J. Wilkins	Mrs. Isabel H. Butler	345 Broad street
Cleveland	Dharma T.S.	"	William E. Gates	Mrs. Erma E. Gates	235 St. Clair street
Decorah, Iowa	Isis Lodge	"	Mrs. A. M. Severson	Miss Clara Reum	Box 901
Milwaukee	Brahmana T.S.	"	F. A. Wilde	Lucius H. Cannon	M. O. Dep't P. O.
Brooklyn	Brooklyn T.S.	1889	Col. Henry N. Hooper	Mrs. Ida A. Requa	68 Putnam Avenue
Santa Cruz, Calif.	Santa Cruz T.S.	"	Dr. William W. Gamble.	Mrs. Lizzie A. Russell.	Box 26
Washington, D.C.	Blavatsky T.S.	"	George M. Coffin	Robert L. Lerch	311 F street N. E.
San Jose, Calif.	Excelsior T.S.	"	Albert E. Winlow	Mrs. P. M. Gassett	351 N. 3d street
Kansas City	Kansas City T.S.	"	Benjamin H. Chapman	George C. Warren	Drawer M
Oakland Calif.	Aurora Lodge	"	Mrs. Sarah A. Harris	Henry Bowman	630 Ninth street
Tacoma, Wash.	Narada T.S.	1890	Miss Ida S. Wright	Mrs. Addie G. Barlow	722 South J street
Stockton, Calif.	Stockton T.S.	"	Frederic M. West	Mrs. Jennie Southworth	361 Miner Avenue
Muskegon, Mich.	Muskegon T.S.	"	Frederic A. Nims	Miss Sarah E. Sherman.	157 Peck street
Alameda, Calif.	Triangle T.S.	"	Mrs. Cornelia McIntire.	Mrs. Clara E. Story	2328 Clement Avenue
Sacramento, Calif.	Eureka T.S.	"	Albert Hart	Mrs. Mary B. Smith	610½ I street
Sioux City, Iowa	Dana T.S.	"	Dr. Grant J. Ross	Miss Bandusia Wakefield	805 Ninth street
Lincoln, Neb.	Amrita T.S.	"	David A. Cline	.....	Drawer 41
Baltimore	Hermes Council T.S.	"	Charles F. Silliman	William H. Numsen	18 Light street
New Orleans	Vyasa T.S.	"	Dr. Charles J. Lopez	Mrs. Annie L. Pitkin.	108½ Euterpe street

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Seattle, Wash	Seattle T.S. No. 1	1890	Mrs. Eleanor Kling	John H. Wilson	1123 Main street
Jamestown, N. Y	1st T.S. of Jamestown	"	Mrs. Harriet M. Chase	Miss Julia S. Yates	4 Horton Block
Vicksburg, Miss	Siddartha T.S.	"	James M. Gibson	Thomas D. Marshall	107½ Washington street
Pittsburg	Pittsburg T.S	"	William C. Temple	Miss S. A. Macmillan	Box 377, Wilkinsburg, Pa.
Portland, Or.	Willamette T.S.	"	A. Ross Read	Mrs. Laura D. Durkee	567 Fourth street
Memphis	Memphis T.S.	"	Mrs. Elise M. Selden	Robert B. Orrick	287 Pontotoc street
Clinton, Iowa	Indra T.S	"	John Healess	William J. Ward	P. O. Box 921
Fort Wayne, Ind.	Annie Besant T.S.	1891	Judge Edward O'Rourke	Mrs. Julia B. Taylor	31 Douglas Avenue
Toronto, Canada	Toronto T,S.	"	Samuel L. Beckett	Albert E. S. Smythe	25 George street
Los Angeles, Calif	Dhyana T.S.	"	George W, Aylesworth	Miss Bess Aylesworth	165 N. Workman st, East Los Angeles
New York	"H.P.B." T.S.	"	Miss Anna M. Stabler	Miss Mary Douglass	256 W. 127th street
St. Paul, Minn	St. Paul T T.S.	"	Paul Henning	A. M. Isaac E. Davis	110 E, 4th street
Soquel, Calif.	Pleiades Lodge T.S.	"	Charles S. Adams	Mrs. William R. Wilson	.....
Salt Lake City, U.T.	Salt Lake T.S	"	A. V. Taylor	C. L. Robertson	Box 1135
San Francisco	San Francisco T.S	"	Dr. Jerome A. Anderson	Mrs. Vera S. Beane	632 Post street
Providence, R.I.	Providence T.S.	"	Clarke Thurston	Charles H. Hopkins	89 Lippitt street
Olympia, Wash	Olympia T.S	"	Mrs. A. R. Shimmons	Mrs. Harriet E. Ogden	509 Quince street
New Haven, Conn	Atma T.S.	1892	William M. Townsend	Melville S. Wadham	998 Grand Avenue
Boise City, Idaho	Boise T.S	"	Mrs. Mary J. Curtis	Mrs. Eunice E. Athey	1402 3d street
Hot Springs, Ark.	Hot Springs T.S	"	Mrs. M.A.P. McCrary	Mrs. Orient S. Bearce	411 Park Avenue
New Orleans	Sarasvati Lodge T.S	"	Mrs. Julia K. Chandler	Dr. Francisco Barroso	150 Canal street
Victoria, B.C	Kshanti T.S.	"	Hessay W. Graves	William H. Berridge	212 View street
Montreal, Canada	Mount Royal T.S.	"	Louis E. Trudeau	Dr. James H. Fulton	2444 St. Catherine street
Cambridge, Mass.	Cambridge T. S	"	Miss Marguerite L. Guild	Miss Anna W. Carret	6 Appian Way
Grenada, B.W.I	Grenada Lodge T.S	"	Hon. Edward Drayton	.....	.....
Elgin, Or	Blue Mountain T.S	"	Henry Hug	Charles H. Marsh	.....
Indianapolis, Ind.	Indianapolis T. S	"	Judge R. Wes McBride	Dr. Wm. P. Adkinson	113½ E. Washington st.
Westerly, R.I.	Westerly T.S.	"	Dr. Lorin F. Wood	Addison A. Scholfield	30 Main street
Santa Ana, Calif.	Alaya T.S.	"	Mrs. Maria T. Lesley	Mrs. S. A. Smith	Box 534, Orange, Calif.
Cambridge, Mass	Harvard T.S	"	J. Austin Wilder	Cushing Stetson	25 Holyoke street
Toledo, Ohio	Toledo T.S.	"	Mrs. Helen L. Wheeler	Miss Kate F. Kirby	1503 Broadway

AMERICAN BRANCHES THEOSOPHICAL SOCIETY—CONTINUED.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
New Britain, Conn.	Kalayana T.S.	1893	William H. Todd	William H. Witham	Box 867
Santa Rosa, Calif.	Santa Rosa T.S.	"	Dr. C. J. C. Wachendorf.	Charles D. Hudoff	
Dayton, Ohio	Dayton T.S.	"	William Watkins	Wm. W. Buckwalter	735 River street
Chicago, Ill	Wachtmeister T.S.	"	Jacob Bonggren	Axel Axelson	164 Sa Salle Ave
Rapid City, S.D.	Bulwer Lytton T.S.	"	Arthur E. Wallace	William Norrington	Box 70
Englewood, Ill	Englewood T. S.	"	Davitt D. Chidester	Mrs. Clara D. Stacy	419 70th Court
Columbus, Ohio	Columbus T.S.	"	William T. Wells	Edward L. T. Schaub	295 N. High street
San Diego, Calif.	San Diego T.S.	"	Mrs. Frances Nellis	John K. Blackmer	226 30th street
Port Townsend, W.	Port Townsend T.S.	"	Thomas F. Trumbull	Frank H. Howe	
Syracuse, N. Y	Syracuse T.S.	"	George W. Gerhardt	Dr. William H. Dower	408 S. Salina street
Redding, Calif.	Redding T.S.	"	Ruggles Bostwick	Weltden P. England	
Marysville, Calif.	Sravaka T. S.	"	John W. Rupert	William T. Henn	
Corinth, N. Y	Corinthian T.S.	"	Mrs. M. A. Maschmedt	Miss Lizzie Chapin	Maschmedt Farm
Lake City, Minn	Lake City T.S.	"	Mrs. Anna B. Underwood	Roy Underwood	
Macon, Ga.	Macon T.S.	"	Iverson L. Harris	Walter T. Hanson	Bibb M'f'g Co
Sioux Falls, S.D.	Sioux Falls T.S.	1894	Dr. Egbert George	Harlan P. Pettigrew	
Porterville, Calif.	Porterville T.S.	"	Elum C. Miles	Mrs. Nellie M. Baker	
Portland, Maine	Portland T.S.	"	George E. Thompson	Velta Merrill	16 Deering street
Bluefields, Nicaragua, C. A	Central American T.S.	"	Simon A. Howard	Joseph P. Moody	
Fresno, Calif.	Fresno T.S.	"	Mrs. Maria W. Culver	Dr. Laura A. Harris	1835½ Mariposa street
Somerville, Mass	Somerville T.S.	"	William H. Somersall	Miss Helen J. Wescott	19 Boston street

NOTICE.

The General Secretary again and urgently requests that each member of the Society and each Branch Secretary shall promptly notify him of any change of address. Otherwise documents go astray, complaint is made, and avoidable trouble and loss of time are occasioned to the office

Extra copies of the Report of Proceedings will be furnished at the usual rate,—20 cents each, prepaid.

WILLIAM Q. JUDGE, *General Secretary*,
144 Madison Avenue, New York City.